THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5614 SATURDAY, FEBRUARY 18th, 1950 Price Threepence

WEEK BY WEEK

Broadcasting and Unitarianism

UNITARIANISM is growing in America. It is probably growing in this country too, although outside the Unitarian and Free Christian Churches it is not organised or consciously articulate. Everyone knows that there are numerous people in this country who, whilst being basically religious and basically Christian, yet beg leave to doubt the traditional presentation of religious truths. There are numerous people in this country with a faith that inquires as well as affirms, who find no real rest for the spirit in so many unuttered assumptions of the traditional church.

These people, who so often express their point of view implicitly in so much current literature and conversation, are not allowed to express a religious point of view through the B.B.C. We do not blame the authorities of the B.B.C. overmuch for that. After all, a monopoly of public opinion, particularly if it is an intelligent monopoly, must be guided by a policy; and as far as we understand it the policy of the B.B.C. is to hand over the direction of religious broadcasting to the men who are supposed to represent religion, namely a committee of ministers drawn from "the main stream of the Christian tradition". It is safe to say that each of these men would be troubled over Unitarianism; for them it would not express a "traditional Christian" point of view, and therefore even with the best will in the world they are not likely to be concerned with giving it a hearing over the radio.

The Nature of Censorship

But this is censorship; it is a very grievous form of censorship; it is conducted by good men on behalf of what they believe to be the truth, and history shows that truth has perhaps been more terribly injured by this form of suppression than any other. It is conducted by men, who, it is safe to say, hardly know what Unitarianism is. If any religion is in the "main stream of traditional Christianity" in this country then the religion practised in the Unitarian and Free Christian churches is of that stream. Its life, practically as well as theoretically, is embodied in the whole history of the Christian Church. If Unitarians take upon themselves the duty of criticising certain traditional points of view; if indeed they choose to criticise what is sometimes called the Christian faith, that is what certain Christians have been doing since the foundation of the Christian Church. If the successors of most of those who direct the religious policy of the B.B.C. had not done—or claimed the right to do—what Unitarians are doing today, the religious representatives on the B.B.C. would not be what they are today. It is a grave mistake within the whole unity of the Christian faith to pronounce any church to be in schism; and that is what the B.B.C. in effect does to the Unitarian Church. We are not merely thinking now of those Unitarians organised within the Unitarian fellowship, we are thinking also of those of the invisible body of the human spirit, a body tangible enough to be recognised as representing a living point of view. That point of view is of vital importance in the religious life of this country; it is safe to say that it is very nearly blanketed by the B.B.C.

We are not charging the Corporation with deliberate intention; we are charging them, however, with present neglect, with grave consequences to many who feel deeply about religion. It is probable that no other aspect of the life of the spirit for which the B.B.C. feels responsible comes under the test of tradition. If tradition were the test there would be no new music, no new poetry, no avenue for any kind of intelligent appraisal of truth within the life of the spirit. There are of course special difficulties in the case of religion; but since the B.B.C., because of its monopolistic character, is bound to be confronted with those difficulties, it is the duty of the Corporation to find some courageous creative way out of them.

Religious Broadcasting in America

Specific Unitarians, namely those Unitarians who worship regularly in the churches and chapels of their faith—many of the buildings ironically enough (since tradition is an issue) hundreds of years old, and used regularly for centuries for religious worship!—those men and women will be astonished at two articles that follow in this issue. One describes the difficulties of their co-religionists in America over broadcasting. The difficulties are of a different kind in that country. One minister was to give an address in a series of twenty-six through a certain station. The station dared to censor his script! The response of the Universalist and Unitarian Church was to take that particular radio authority to law, and the end is not yet. American Universalists and Unitarians, too, have to fight for liberty, but they have at least found the liberty of the right and opportunity for broadcasting.

We print in full in another article the script of an address by another American Unitarian minister. It is one of a series of thirteen to be given by him every Sunday morning for three months. At the very least tens of thousands of people will be reached. If they so choose they will be able to make up their minds about Unitarianism. They will hear about it, and know something of its beliefs as expressed in Los Angeles, America. No one can doubt, on reading that script, that something essential in the life of religion is served. Many probably who had forgotten the meaning of religion could be moved by it, whereas they could not be moved by the usual "traditional" appeals. Let every kind of dissent be made from that address and still one fact is clear; it has the power of reaching those outside the range of orthodox belief. That is good for the life of religion. A firm Catholic or Methodist is not likely to be upset by it; but not every person in a Christian community is a Catholic or Methodist; there are others who desire another form of faith. The First Unitarian Church, Los Angeles, has a large congregation. It is better for the total life of religion that this should be so than that religious faith should be neglected altogether. This is surely true for those who on traditional grounds must dissent from the broadcast.

A religion which purposely hides itself from dissent, particularly from the informed and responsible dissent of Unitarian opinion, is destroying the seeds of its own life. Tradition has lived by creative activity; Unitarian opinion could stimulate it with a new challenge.

THE STORY OF A BANNED BROADCAST

By Arthur Peacock

THE British Broadcasting Corporation is not the only radio authority to foster a policy of exclusion in the matter of religious broadcasts. A story lately unfolded in the United States courts indicates that the WLAW station in Massachusetts has a similar policy.

Between the years 1946 and Easter of last year it was the practice of the Massachusetts Universalist Convention to broadcast from time to time religious messages by distinguished ministers of the denomination. The speakers enjoyed complete freedom. At no time were they asked to submit a manuscript.

A radical change took place on the eve of Easter last year. Arrangements had been made for the Easter broadcast to be delivered by the Rev. Kenneth Patton. Mr. Patton is a young minister who holds ministerial fellowship with both Universalist and Unitarian denominations. He had at that time just come to the ministry of the Charles Street Old Meeting House in Boston which the Massachusetts Universalist Convention had newly purchased.

Four days prior to Mr. Patton delivering his broadcast, the radio authorities asked Dr. Clinton Lee Scott, the Massachusetts Universalist Superintendent, to submit a manuscript of the Easter address. Surprise was expressed at this request since no manuscript had been asked for on other occasions, or when Dr. Scott had entered into the contract which provided for twenty-six broadcasts. The manuscript was, however, despatched by post to WLAW. A telephone call came three days later intimating that before Mr. Patton could broadcast it was necessary for his script to be revised.

Consultations followed between Dr. Clinton Scott and the Rev. Kenneth Patton and they decided to take a firm stand in the matter. The radio authorities were informed that they were not ready to change the script.

Subsequently, the Universalist ministers received a telegram stating that "in the light of the distinctive character of Easter Sunday, we feel your prepared script is not in the public interest and should not be broadcast".

The passages in the broadcast script to which exception was taken were those in which Mr. Patton declared that we cannot know for certain the detailed facts of the resurrection story. Concerning the historic orthodox claim Mr. Patton modestly said "We do not know. . . . Perhaps Jesus did rise in his own flesh; perhaps not; but this we do know, he arose in the flesh of millions of his brothers and sisters".

Answering the question "Is Jesus risen?" Mr. Patton proceeded, "He is if you are a maker of peace. He is if you love your enemies, if you forgive and labour to make things right between you and your brother. He is if you have conquered hatred in your hearts and replaced it with your love."

It was pointed out to the radio officials that this self same beautiful and inspiring gospel would be preached from thousands of Protestant pulpits on Easter morning. There was nothing exceptional about it. It expressed what thousands of people believed. A deaf ear was turned to all such arguments. The broadcast was banned.

This happening gave rise to widespread discussion and aroused interest among Liberal Christians everywhere. One surprising and significant outcome was that the editor of *Zion's Herald*, which is a well-known Methodist paper, printed the complete text of the broadcast. This he did quite unsolicited.

Subsequently, the Massachusetts Universalist Convention decided that a vital principle was at stake and instituted proceedings against the owners of the WLAW radio station. Promises of support came from men and women in Universalist and Unitarian churches everywhere and from the Boston headquarters.

The issue was fought out before the Justice Ford in the United States District Court just prior to last Christmas and his findings have just reached this country. Massachusetts Universalists in their suit asked for an order requiring the station to provide facilities for the broadcasting of the sermon next Easter day. The defence was that there was a clause in the contract which declared "broadcasts prepared by the agency are subject to the approval of the station both as to artists and to broadcast content".

To this, there was the answer that "the content of the proposed Universalist Easter Sunday broadcast was not scandalous, profane or otherwise objectionable and that although it may have expressed a so-called 'unorthodox' or 'minority' interpretation of the Easter story, its cancellation was a breach of the obligations imposed upon the defendant under the Communications Act of 1934 and of the contract between the plaintiff and the defendant".

Justice Ford in his finding declared for the WLAW station. The gist of his carefully prepared summing up was that an individual or corporation buying radio broadcasting time under contractual relations with a licensed broadcasting station has no right whatever to determine the content of the broadcast; that is broadcast by sufferance of the station only.

There the matter rests for the moment. But only for the moment. There is a strong feeling that the matter must be carried to the higher courts for it is contended that the decision is at variance with the guidance given by the Federal Communications Committee to radio stations. This Committee declared in 1946 "the criterion of public interest in the field of broadcasting clearly precludes a policy of making wholly unavailable as a medium for the expression of any view which falls within the scope of the constitutional guarantee of freedom of speech".

Writing on the matter in the current *Christian Leader*, Dr. Emerson Lalone says, "Now where do we all stand? We stand where a great many of our ancestors not only stood, but also fought valiantly. We are in a situation where our historic liberty of freedom of speech and religion have not been properly defined and safeguarded by a competent body of law relating to a relatively new and powerful communications instrument. In the field of political expression via radio special legislation has been enacted to protect reasonable freedom of speech. We are convinced Universalists have a positive duty to continue this suit against WLAW by carrying it to the higher courts".

This is not the first occasion that Universalists have been involved in a struggle for religious liberty in the United States courts. It was through a similar struggle initiated by John Murray a hundred and fifty years ago that there came the court decision which made it no longer necessary for nonconformists to pay tax to the parish church.

It is good to find Massachusetts Universalists alive to the need for taking up the cudgels in this matter. For what happens in their courts concerns free men everywhere. The fight they are engaged in is not just a local squabble but makes one more chapter in the long struggle for religious freedom and for the protection of rights of minorities.

"We may not think our fathers thought
Their creeds our lips may alter
But in the faith they dearly bought
Our hearts shall never falter."

Liverpool: Ullet Road.—There was assuredly no "address of farewell" in Mr. Redfern's final Morning Service at Ullet Road Church, on Sunday, February 12. Hymns, psalms, readings and prayers were all infused with a note of the joy of accomplishment, of hope and expectation of glories yet to be. The church existed, and ministers served, said Mr. Redfern in the course of his sermon, as witnesses to the conviction that man did not live by bread alone. Many said all that was pious nonsense. "Just give us bread, and everything will be well." It would be possible to have a world in which everyone might have bread, but such a world would be unlivable. In the course of his ministry there had been disappointments and disillusionments. Life was full of stoppages and interruptions. The definite accomplishment one hoped to see, appeared to lie behind in disconnected fragments, and the task lay undone. Yet if some dreams remained unrealized, they could still hand on the torch to loyal friends, who would keep it burning, and perhaps raise it higher.

Albert Schweitzer once asked what was the good of being a missionary if the missionary did not get some fun out of it! Christian work in a church was never so beautiful as when people did it in a spirit of cheerfulness. There were times when the Christian might sing and praise as well as plead, and he should like to be remembered as a minister who really enjoyed his religion.

THE SCRIPT OF A UNITARIAN RADIO ADDRESS

WHO ARE THE UNITARIANS?

By Stephen H. Fritchman

(Printed below is the entire script of a broadcast given in America by the Rev. Stephen H. Fritchman, minister of the First Unitarian Church of Los Angeles. Comment upon the broadcast will be found elsewhere in this issue.)

ANNOUNCER: It's Unitarian Time on KGFJ and liberal religion is on the air.

Mr. Fritchman: Yes, friends, it's Unitarian Time. Can a man use his own mind in religion? Must we necessarily believe what our fathers believed? What is the programme of liberal religion? This is Stephen H. Fritchman, Minister of the First Unitarian Church of Los Angeles, starting a new series of 13 radio talks. This first one is on "Who are the Unitarians?"

This broadcast this morning is for every man and woman who is interested in finding out what Unitarians believe—and practise. Especially, this series is intended to reach listeners who no longer go to church—or never have gone. It is intended to present a religious fellowship which gives quite different answers to some of the questions often asked about religion.

We want to talk to people who think they are not religious. If you consider yourself a liberal who has left much in the church behind you and feel that science and a modern world make religion out of date, then this series may be of interest to you.

Let it be very clearly stated, Unitarians have no desire to criticise another man's religion, or to ridicule any man's deeply held beliefs about God, Christ, immortality or other matters. It would be bad manners and poor Americanism to deny each man his right to his private opinion. In the same fashion, we ask this same open-mindedness from all orthodox believers. Unitarians are free thinkers in religion. They believe great progress for mankind has come by the vigorous use of reason in spiritual matters. While the open and undogmatic mind has been often assailed at the time, later men have built monuments to those who liberated us from an outworn idea. We are convinced many dogmas in religion have long outlived their usefulness. Unitarians believe there is nothing more glorious in the world than a good man thinking. Our hope of survival rests on the outcome of unfettered minds working freely.

This morning we will mention two of the first principles in the Unitarian religion. They are not listed in a vacuum, or even as a professor would list them in a schoolroom. These are the first principles working Unitarians use daily in a very disordered and restless world. They are principles we have found helpful in meeting life on the street, in our homes, in our offices and shops. On these principles many thousands of Unitarians in Europe, United States, Canada, and elsewhere unite. They are worth your consideration.

1. Unitarianism is not a creed but a method of living. It is not a dogma, but a strategy of arriving at truth and the good life. It is a positive, an affirmative assertion that man is able to live with joy, knowledge and power here on earth. This we believe millions of discouraged people need to discover.

Many churches place their authority in a creed, a set of rigid beliefs, rarely altered, which must be used as a bond of unity. The Council of Chalcedon, the Council of Dort, the Popes throughout 1900 years, have given authoritative statements, which constitute a mandate on believers then and now. Unitarians frankly reject this approach to religion. They say all truth grows, changes, develops. It is not like a rock but like a plant. They believe individual men have found the truth in the past: Christians, Jews, Buddhists, humanists like Erasmus and Socrates, and many others in east and west. These men have then asked their fellow men to test this truth as a medical researcher tests the discovery of penicillin or sulfa drugs to see if it really works.

In our childhood we heard, some of us, of "the faith once delivered to the saints". Unitarians think much truth has been found in the past but they think far more is yet to be discovered in the present and future. We do not think any truth is "once delivered"—it expands and flowers into further truth. This approach shocks the literal mind: but it is enormously suggestive. Unitarians remind themselves of Ralph Waldo Emerson, one of the Unitarian leaders of a century ago in the United States, who said "Why should we grope among the dry bones of the past? The sun shines today also. There is more wool and flax in the fields". The new, the undiscovered, the pushing aside of the curtains of fear and dogma—in such things are Unitarians interested. Religion, like science, can be explorative and experimental. This approach was suggested by Jesus of Nazareth 1900 years ago. "Ye have heard it said of old time, but I say unto you". And again, "Why judge ye not of yourselves which is right". So from Jesus to Emerson and to each living Unitarian today the word has emerged saying "Use your own mind with pride". We Unitarians also remember Emerson's dictum: "Only the free mind is a candidate for truth".

Unitarians of this century: Charles W. Eliot of Harvard University, Charles Steinmetz, the great scientist at General Electric in Schenectady, Justice Oliver Wendell Holmes of the Supreme Court, and thousands of more humble but proud free thinkers have found satisfaction in this principle of independent inquiry into the meaning of life, and they not only give lip service to this ideal, they practise it.

2. But even in a short talk like the one this morning it would be a distortion of Unitarianism if we did not add the second principle: Unitarians believe affirmatively in the service of man, in very practical and thoroughgoing terms. Since 1553, when the first Unitarian, Michael Servetus, was burned at the stake on a hill outside of Geneva, at the behest of John Calvin, Unitarians have concentrated on humanity's urgent needs rather than salvation in another world. Servetus believed in bringing religion close to the common man, to make it less a matter of pomp and ceremony and more a matter of ethical teaching, of visiting the imprisoned, feeding the hungry, remembering the victims of man's inhumanity to man. We stress the building of a good life here. This is not because Unitarians dogmatically deny another world. Most of us are agnostic about the matter, some of us believe it is possible, some reject it as unreasonable. But all Unitarians are united in the great affirmation: that a religion worth anything begins and continues throughout man's life to stress the need for an authentic honest brotherhood here and now; this is an undeniable challenge. With the author of the Book of James in the New Testament, Unitarians agree: "Religion, pure and undefiled before the Father is this: to visit the widow and fatherless in their affliction and to keep oneself unspotted from the world". With the Jewish prophet Isaiah Unitarians agree: "They helped everyone—their neighbour". Last Sunday the church school children at our First Unitarian Church here in Los Angeles gathered from members and friends a ton of packaged food and drove it in a truck to Bakersfield for distribution to families of cotton pickers, eleven of whose children have died from starvation this past month. They are now discussing what should be done to prevent such shocking conditions in the future. But they began with the extended hand of brotherhood. This is a Unitarian principle. We feel that unexercised principles are worthless, like unexercised muscles! Nothing is worse than a flabby religion, all words. It is worth-while remembering what one of our most exemplary American leaders, Benjamin Franklin, once wrote in a letter to a friend: "I think vital religion has always suffered when orthodoxy is more regarded than virtue". Virtue, Franklin makes clear, is the unselfish deed, the generous acceptance of personal responsibility in the world of men and women. It is not without significance that Franklin sat under Unitarian ministers in London where this emphasis upon service was given bold emphasis, and later fought in peace and war to make America truly a home of the free.

Here, then, are two working principles of Unitarianism: the unfettered mind seeking truth, expecting to find it in a universe still greatly unexplored and mysterious, and, secondly, the act of human service being performed where the need is most urgent. Men can follow these working principles singly or alone, but they can get further, we Unitarians believe, doing things together. That is why we organize into societies or churches. We welcome our friends into such an enterprise.

IT OCCURRED TO ME

By Muriel Hilton

THOSE who are deeply concerned about the welfare of our churches have to remind themselves that there is an ebb and flow in the religious life of a nation, and that a church has a past and a future far beyond our particular span. We are serving our churches at a time when it calls for great sacrifice, devotion and patience, and though it may not be very spectacular, perhaps all that some of us can do or are called upon to do is to keep the bridge open between the past and the future. I often think of those who found themselves in a similar position a hundred or more years ago. They could not see that they were helping the great religious revival that followed by just doing quiet work well and with a steadfast loyalty. Lord Snell in his autobiography talks of the plodders, and the indebtedness that all movements owe them. They are the humble, unknown folk who refuse to give up, who believe that though they do not achieve much success in their own lifetime, at least, have the satisfaction of knowing that they tried, and had the faith that their support, however small, was a help.

Each church has its plodders, and many are open today because a small number of them, and often it is only a small number, believe that they are committed to serve them. They may not see the reward of their labours, but history shows that it owes much to those who toil and see little fruit of their efforts. And is it not a comforting thought that whatever our age we may join the faithful company of the plodders?

* * * * *

Winston Churchill in his essay *Painting as a Pastime* says that to have reached the age of forty without ever having handled a brush, and then suddenly to find oneself plunged into the new adventures of painting pictures without being discouraged by the results is an astonishing and enriching experience. He adds that he hopes this experience may be shared by others.

It was just after the war that I made my first attempt at making pictures and foind the mental absorption a beneficial antidote to the reaction of the previous years' strain and stress. Though the subsequent results have not been startling, still, they have afforded me much satisfaction and many of them adorn the walls, causing kindly friends to wonder if they too will take to the pastel or brush. There is no doubt about it that enthusiasm is infectious, and I have heard of many recently who, after attending local art exhibitions, have tried to paint themselves.

Whatever the results of one's efforts, it is no doubt that the heightened sense of observation that accompanies one's attempts make life extraordinarily vivid. Art galleries are looked at with entirely new eyes, and pictures become a part of one's experience.

It is good advice from Mr. Churchill, "Buy a paint box and have a try".

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During the war, many confronted by the daily horrors of the time had to damp down their imaginations in order to preserve their mental equilibrium. Now, through many ways and especially through the novel, one is beginning to see what the war meant to human beings in situations not encountered in these islands.

Robert Kee in his fine novel *The Impossible Shore* deals graphically with the period of so-called freedom after release by the Russians from a prison camp. The man through whose eyes we see this particular piece of history is less tough than most of the others; he is imaginative and tries to look upon people as human beings. Through him there is the realisation of the appalling plight of the refugees of all nationalities that swarm along the road trying to find shelter and food; one feels the fear of the German civilians and especially the women as the conquering soldiers occupy their houses; one experiences the misery and degradation of those who have suffered too long.

There is one incident that stays in the mind a long time after the book has been closed. The Englishmen are going to have their first good meal after liberation and the narrator going through the door of the hut has to squash an old man against the wall in order to pass through. He gives the old man his new look of natural superiority. Then the narrator says, "And then like pain it came to me. I realised where I had learned to look at human beings like that. The glazed eyes of a score of smug faces in green and grey uniforms, eyes that I had resentfully watched passing over me a thousand times had been my model. I remembered how some months before, I had come to the conclusion that it was not cruelty but indifference that was the greatest crime against humanity".

"It was not cruelty but indifference that was the greatest crime against humanity." Most of us would endorse that judgment and we would go on to say that religion is the greatest and most effective antidote to indifference.

The Impossible Shore is a notable book and one looks forward to more of Robert Kee's writings.

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This prayer by an anonymous writer and used for All Saints' Day can also be associated with the "plodders".

"O Thou who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety so that Thy will be done. So make us Lord worthy of these courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

CHRISTIAN AGNOSTICISM

SIR,—I am puzzled by paragraphs in recent issues which assume that faith in a risen exalted Christ implies agnosticism or indifference regarding the Jesus of history. Thus, a paragraph in your issue of February 4, criticises *The Times* theological correspondent for his estimate of the importance of the conversion of St. Paul for the subsequent course of Western civilisation. I should have thought the statement with which you quarrel—the statement that "under Providence, St. Paul's conversion reset the course that would be followed by Western civilisation for a thousand years"—was a simple statement of historic fact, but in any case it is surely a mistake to suggest, as you do, that this implies that the life of Jesus was not a determining factor in Western civilisation. Miraculous or not, the event on the Damascus Road is inconceivable without the Jesus of history. There would have been no conversion of St. Paul if Jesus had not lived and taught, and if he had not been crucified as a Messianic claimant.

The writer of the first epistle of John was forthright in his condemnation of Gnostics who separated the Christ of mystical experience from the Jesus of history. I think he would have been as critical of any who separated the Jesus of history from the Christ of mystical experience. The religion of the New Testament is undeniably a Christ-mysticism, but it is a Christ mysticism rooted in history.—Yours,

Herbert G. Wood.

52a Linden Road,
Birmingham 30.

[There are no simple statements of historic facts, each fact is given meaning, and the meaning given by Dr. Wood to the conversion of St. Paul is—in terms of history—not only untrue for us but for many other people as well. In any case the inquiry in the notes still stands—if Paul reset the course of Western civilisation for a thousand years, in what way was Jesus a determining factor? He lived only a few years before Paul. Would Jesus have been a determining factor without Paul? Apparently not. What then becomes of all the claims made by tradition about the person of Christ? We do not imply that Jesus was not a determining factor in history (although we should have much to say about that), it is the position illustrated by Dr. Wood which implies that. That is what we meant —in part—by Christian agnosticism.

Christ-mysticism is a totally valid religious experience—amongst others—but only valid, as Dr. Wood points out, when it is rooted in history. Because contemporary Christ-mysticism is not rooted in history, as known to contemporary knowledge, it is open to the charge of agnosticism about the historic Jesus.—ED.]

CHRIST AND PAUL

SIR,—My loyalty to the beloved figure of the apostle Paul and my sense of indebtedness to him for helping me, through his writings, to a deeper understanding of Jesus the man, prompt me to offer some comment on your remarks in THE INQUIRER for January 28.

I speak merely as a layman who "really cares" about the present "Christian" situation.

Having used Paul's epistles many times with a view to discovering their secret, I have never failed to thrill to the powerful impact of his understanding of the significance not only of "Christ", but equally of "Jesus". Of one thing, however, I feel sure. If I had

ever conceived of Paul's experience on the Damascus road either in terms of his "becoming a Christian" or of its being "an experience of the Christian religion", or if I had regarded it as something "imposed" on Paul, I should never have become aware of his penetrating insight into Jesus the Man. Since Paul himself declares emphatically (as you remind us) that his understanding came "by revelation", any suggestion of its being imposed on him seems an obvious contradiction. Further, to imply that because, in the New Testament, "the historic Jesus is seen through the experience of the living Christ" this indicates that "he is not man" seems to me a most curious deduction.

Paul's insistence on the humanity of Jesus is surely witnessed very directly in such sayings as, "through this *man* is preached unto you the forgiveness of sins"; "the grace which is by one *man* Jesus Christ"; "to make in himself of twain one new *man*"; "there is one mediator, the *man*, Jesus Christ". Indirectly too, this witness, as I see it, runs very clearly throughout all Paul's writings, especially in his frequent Old Testament references. Is there not very sound reason why Paul should refrain from dwelling upon the circumstantial detail of the life of Jesus? Was he not concerned to show that the very humanity of Jesus came to full realisation only after its totality, its fullness, its Christhood had submitted itself to the same law of Life that had brought it thus far—the law that demands that "except a corn of wheat fall into the earth and die, it abideth alone"? To have dwelt on the historic detail of the life of Jesus would have been comparable to a mother dwelling on the adolescent achievements of her son when these had already become incorporated into his later manhood and thereby acquired new significance. "It is Christ that died, yea that is risen again", was Paul's message.

Like Jesus himself Paul looked backward only to draw attention to life's ever-recurring integration of smaller rhythms into greater ones. So he declares to the Romans, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his spirit that dwelleth in you." Perhaps an atomic age may yet find some ground of hope in Paul's conception of the significance of Jesus the MAN. —Yours, *Gladys Bushell.*

Bradford.

"DEAR CONGREGATION"

SIR,—Thirty years ago I went a hundred miles to preach to a congregation of seven. On my return to Alma Mater I expressed feelings similar to the three young men of Manchester. I was duly informed that quality was better than quantity and that the cult of numbers and the counting of heads was something to be deeply deplored. Meditating that as three of my hearers had come as personal friends of a young lady who rose somewhere in the proceedings and played a fiddle, and that another had come to get a paper signed, I concluded that the quality of the other two must have been high indeed as it obviously exceeded anything that might be expected in the University Church where the preacher had the misfortune of having to address some seven hundred people.

Naturally when I read the letter of our three students it not only struck a chord of sympathy but I observed with delight that THE INQUIRER had not only given space to their sentiments but had felt them to be worthy of a title in its heaviest type.

But we might have known it would come. Paternally they are now told in their generation that numbers will not dissolve their difficulties and satisfaction is to be found in the depths of the heart not in crowds.

I wonder would "Congregation" be good enough to tell us precisely which difficulty of the young men would not be solved by numbers. I have read their letter three times and cannot see one. Even the caretaker who treated the young divines as he would the gas man might have shown them more respect had they been coming to preach to a multitude. The organist would not have been late had he known a hundred people would be there to listen to his prelude to worship. Someone would have met them at the train and someone else would have taken them to tea as it was in happier days and the larger collection that Sunday and on others similar would have provided the means to erect a notice board. The caretaker would have been too busy to shovel coke during the hour of worship and as the singing would have been better and the sermon delivered with more inspiration it is possible that even greater satisfaction would have been found in many more hearts than was the case.

There is a certain truth in the fact that we get what we want and even more truth in the fact that we certainly shall not get what we do not want. We have wanted few and we have few. We did not want numbers and we have not got them.

A whole generation of Unitarians has become imbued with the half-truth that quality is preferable to quantity. No one has ever yet told us at precisely what point quality mysteriously departs from a congregation and quantity wonderly begins, and no one has ever proved that amongst any few, and especially any Unitarian few, there is any more quality than is to be found anywhere else. Nothing is clearer than that there must be some quantity if there is to be any quality at all. Yet it seems that these things are hidden from the wise and revealed to simple souls who believing that they have a gospel consider that the more human beings who hear it the better it will be.

Numbers do matter. Not crowds which are easy enough to get. But numbers of loyal people who take a pride in seeing their church as full as it is humanly possible for it to be. When an end is put to the building of numbers and those who believe in them we shall see a change and there will be no lessening of the satisfaction to be found in the depths of the heart.—Yours, *A. L. Agnew.*

Belfast.

SIR,—I hope that something more than amusement or discomfort will come from the Open Letter recently addressed to you by the three Manchester students. Can nothing be done for the weaker churches, except to provide a student to preach there on Sundays? If only neighbouring congregations and ministers would show a little interest, there might be a renewal of life and hope. If, for example, a neighbouring minister, during the easier summer months, would visit all the families of the weak church in the next town, it might make all the difference between inevitable decay and a new beginning. Students could help in such planned work, instead of being used as stop-gaps on Sundays; and district associations could develop a strategy of careful nursing of the weaker members. Decay is contagious; but so also is life.—Yours, *H. L. Short.*

Macclesfield.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 24 Gordon Square, London, W.C.1.

TEL.: BUS. 7554. Editorial: BUS. 2912

NEWS REVIEW

THE GENERAL ASSEMBLY COUNCIL

Wednesday, February 1st, 1950, London

THE GENERAL ASSEMBLY COUNCIL, under the Chairmanship of the Rev. F. Cottier, the President, was held in University Hall, Gordon Square, London, on Wednesday, February 1. After the opening Devotions, conducted by Rev. K. Twinn, the President welcomed Mr. C. S. Dence as a new member of the Council, and then proceeded to speak of his visits to the churches. The Departmental Committee Reports were submitted by the Chairmen of Committees.

The very wide range of subjects discussed by the Meeting revealed the seriousness of many problems which are to be overcome by our churches and the denomination. The question of the future of our Theological Colleges and the need for new recruits for the ministry loomed large in the discussions. The Council received a report from the Joint Conference on the Colleges held in December, together with the recommendations of the Finance and General Purposes Committee. After consideration of the many points of view expressed by members, the Council unanimously agreed to the following recommendation: "That Manchester College, Oxford, and the Unitarian College, Manchester, should be united as a single institution for the training of students for the ministry of religion, and for other purposes in accordance with their respective Trusts". It was felt that the other recommendations of the Joint Conference should be left for discussion by a joint committee of the two colleges.

Later in the meeting members heard of the serious financial position at the Unitarian College, Manchester. The College has a deficit of £1,800 per year owing to the fact that it is training a large number of men for the ministry and costs of maintenance are very high. The Committee of the Unitarian College, on the advice of the Council, refrained from making an appeal for the large sum of £40,000 owing to the negotiations which were proceeding regarding the future of our theological colleges. The Council referred the matter of the grave financial position of the Unitarian College to its Finance and General Purposes Committee for its consideration and asked for a report at the next Council Meeting.

Arising from the Ministry's Committee's Report, members were told that if there was not a considerable addition to our ministerial ranks within the next ten years, the strength of our ministry may fall as low as 150 or under. We require 220 ministers to maintain our churches at their present strength. The recruitment of new ministerial strength was one of our paramount needs, of which our congregations should take cognizance.

Rev. E. S. Price, moving the Church Aid and Development Committee's Report, spoke of the plans for Expansion and Extension work being prepared by the Development Sub-committee. A pamphlet on Local Church Publicity and Propaganda was being printed for the guidance and help of Church Committees. District Associations were to be asked to co-operate with the Assembly in persuading churches to take the new series of Wayside Pulpits and in plans for extension work in their areas. A special session at the Annual Meetings in April would be devoted to a discussion of plans to make the country "Unitarian conscious".

Turning to our activities in the wider sphere, the Council agreed that the Unitarian Service Committee be dissolved and that:—

i. The responsibility for relief work among Unitarians abroad, other groups or individuals, shall be placed upon the Overseas and Foreign Committee;

ii. The responsibility for general humanitarian service at home and abroad be placed upon the Social Services Department.

Dr. H. J. McLachlan gave an interesting account of groups in Germany calling themselves "Unitarier" or "Free Christian". It had been reported that the number of adherents in these groups was between 45,000 to 50,000 people. There was also in Germany a

large number of Hungarian Unitarians who required assistance from their co-religionists; some are emigrating to America, Australia and Canada, but many remained in the Displaced Persons Camps. The Overseas and Foreign Committee was asked to examine the position in Germany and to suggest ways of helping the Hungarians in that country.

The Hon. Treasurer, Mr. R. P. Jones, presented the Financial Statement and the Budget for 1950. Mr. Jones stated he was most gratified by the fact that 280 congregations had contributed to the G.A. Sunday collections, which totalled nearly £1,000, as compared with £600 the previous year. Reduced Departmental Committee personnel and fewer meetings had affected an economy of £225 in travelling expenses. The Hon. Treasurer was optimistic about the Budget, provided our churches responded to the appeal for increased collections as they had done last year.

Arrangements for the Annual Meetings in London on April 18-21 were considered. The Council nominated Rev. G. Randall Jones as Vice-President for 1950-51. Mrs. S. Martineau was thanked by the Council for the gift of a Presidential Chain of Office. It was agreed that Mrs. Martineau invest the President, Rev. F. Cottier, with the Presidential Chain at the Welcome Meeting to Delegates on Tuesday, April 18, at Essex Church. The high cost of placing delegates in hotels for the Annual Meetings was discussed. It was agreed that a Conference Fee of 10s. 6d. be charged for every delegate and minister attending the Annual Meetings, and that the churches be asked to pay the Conference Fee in order to reduce the burden placed upon the Assembly for hospitality.

The Secretary stated that the Commission on Broadcasting had asked the Assembly to give oral evidence regarding the rights of minorities to broadcast. The Council agreed that we accept the invitation to give evidence, especially in relation to religious broadcasting.

Other items of interest were the proposed publication of a new edition of *Hymns of Worship* with a supplement, the holding of the Summer School for Teachers at Oxford, August 5, 1950, the 50th Jubilee of the Copenhagen Unitarian Church, and the setting up of a sub-committee to consider our part in the "Festival of Britain" 1951.

Rev. J. W. Dyer was appointed as the Assembly's representative on the Social Responsibility Department of the British Council of Churches.

It was agreed that the next full Council Meeting be held in London on July 7.

MANCHESTER COLLEGE, OXFORD

A New Orientation

Deeper issues and wider horizons marked the deliberations of the Trustees of Manchester College, Oxford, when they gathered for a special meeting in London on February 7. Schemes submitted by the Committee, in response to the requirements of the Trustees at their meeting last June, were due for discussion, but these were by-passed in order to decide an issue which will be of major interest to all friends of Liberal Religion.

Under the Chairmanship of Professor F. J. M. Stratton, President of the College, it was resolved, by 44 votes to three, with some abstentions:—

"That this Meeting of Trustees of Manchester College, Oxford, having considered the course of events since the Last Annual Meeting of Trustees, recognises that, in the interests of Liberal Religion, Manchester College, Oxford, and Unitarian College, Manchester, should, if possible, be united as a single institution for the training of students for the Ministry of Religion and for other purposes in accordance with the terms of their respective trusts."

To implement this resolution, the M.C.O. Committee was instructed to enter into negotiations with the Committee of U.C.M. to devise the best way in which this unification could be achieved. A keenly contested amendment, specifically requiring that, in any unification, the buildings of M.C.O. should be used by the united organisation, was defeated by the casting vote of the Chairman in a divided meeting of 64 Trustees.

Opinions will differ as to whether this new development has virtually decided the future of the M.C.O. buildings. It should, however, be clearly understood that this issue has not, in fact, been decided and that real alternatives may keep the possible sale or lease of any part of the college property an open question for some time to come. The negotiators, who will be concerned with legal and financial, as well as educational and organisational matters, cannot be expected to finalise any plan of unification immediately, but the M.C.O. Committee will report what progress has been made at the Annual Meeting of Trustees in June.

A new era of co-operation between Colleges and Churches based on the Open Trust seems to be dawning. We hope and intend that it shall not prove a false dawn.

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It seems opportune to suggest that any congregations or Church institutions which can plan a spring or summer outing to Oxford will find a warm welcome at Manchester College. The Acting Principal, the Rev. Dr. H. J. McLachlan, will be glad to know well in advance of any intended visits. It is possible to arrange for tea at the College.

E. Shirvell Price, Clerical Secretary.

A LARGE NUMBER OF NEWS ITEMS ARE LEFT OVER UNTIL FURTHER ISSUES.

CALENDAR

SUNDAY, February 19th, 1950

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Aberdeen, Un. Church, Skene St., 11 and 6, Rev. L. Baker Short.
Aberystwyth, New Street Meeting House, 11, Mr. R. C. Kendal.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. Benjamin Gill.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.

Bath, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. Wilde.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. H. H. Cheetham.
Billingshurst, Free Church, South St., 11.15, Rev. J. Martin Hall.
Birkenhead, Unitarian Ch., Bessborough Rd., 6.30, Student U.C. M/cr.
Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
Birmingham, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Rev. Dr. Meyer Kluegel.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. Benton.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. Frank Coleman.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Supply.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. Irwin Hodgson.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Toseland.
Boston (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Simpson.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. Ernest Penn.
Bradford, Broadway Av., 3.30, Rev. Dudley Richards.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank Bullock.
Bridgwater, Christ Church, Dampiet St., 11, Rev. W. Topping and Teachers, 6.30, Rev. J. W. Lee.
Bridport, Unitarian Church, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Church, Unitarian, New Rd., 11, Rev. F. Ryde, 6.30, Rev. Margaret Barr.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Coram Davies.
Bristol, Oakfield Rd., Clifton, 11 and 6.30, Rev. Charles Easton.
Bursley, Unitarian Church, Trafalgar St., 3, Student U.C./M.
Bury, Bank St., 11 and 6.30, Rev. J. W. Maw.
Bury, Chesham Unitarian Church, 11 and 6.30, Mr. Scott Johnston.
Bury St. Edmunds, Churchgate Street Chapel, 6.30, Supply.
Buxton, Hartington Rd., 11 and 6.30, Rev. J. W. Dyer.

Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Un. Church, 11 and 6.30, Rev. Eric Puten.
Carlisle, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. Carter.
Chatham, Unitarian Church, Hamond Hill, 3, Rev. Will Hayes.
Cheltenham, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. Barbara Thomas.
Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. E. Stanley Peters.
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. E. Glyn Evans.
Cork, Prince's St., 11.30 and (occ.), 7, Rev. W. A. Weatherall.
Cowley, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. Haworth.
Coventry, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. Jones.
Crewe, Free Christian Church, Beech St., 6.30, Supply.
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. Frances Tebby.
Croydon, Free Christian Church, Wellesley Rd., 11, Rev. J. P. Chalk.

Dean Row, 10.45, Rev. E. E. Wrigley, Styal, 6.30, Joint Service with C. of E.
Denton, Wilson Street Chapel, 11 and 6.30, Rev. John Gill.
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. Constance Harker.
Ditchling, Old Meeting House, 10.45, Rev. Margaret Barr.
Doncaster, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. Parkinson.
Dover, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30, Rev. Dennison Hilton.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Sawell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. Wilkins.
Duckinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse.
Dudley, Un. Ch., Constitution Rd., 11 and 6.30, Rev. Albert Whitford.

Edgeworth, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tebbs.
Evesham, Oat Street Chapel, 11 and 6.30, Rev. Priestley Phillips.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.

Gainsborough, Unitarian Ch., Trinity St., 2.30 and 6, Supply.
Gee Cross, Hyde Chapel, 11 and 6.30, Supply.
Glasgow, St. Vincent Street Un. Ch., 11 and 6.30, Rev. Alexander Ross, 7, Debate.
Gloucester, Brunswick St., 10.45 and 6.30, Rev. H. G. Woodhouse.
Gloucester, Barton Street Church, 6.30, Rev. Brian Goulding.
Great Hucklow, Meadow Chapel, 6.30, Rev. G. Maurice Braikenridge.
Guildford, Ward Street Church, 11.15, Rev. A. Peacock.

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. Lee.

HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Mr. BOWDEN, 6.30, Rev. F. KENWORTHY.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45, Rev. E. SHIRVELL PRICE, 6.30, Service of Choral and Organ Music—Bach.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Miss G. M. PRACY.
LEWES, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. R. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. K. H. SMITH of Meadville, U.S.A.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. A. V. FOX.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. JOHN KELTY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. A.G. TARRANT.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
LOUGHBOROUGH, Victoria St., 6.30, Mrs. FAILES.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Supply.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. F. G. MASON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Mr. S. L. MEULER.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. K. ROSE.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMTPON, Kettering Road Church, 11 and 6.30, Rev. A. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Mr. P. M. OLIVER.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Supply.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Mr. A. F. BARNES, 6, Mr. C. SOWERY.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. T. BRETT DAVIES.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Rev. D. T. EVANS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Mr. ERIC KAY.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. A. C. WILLIAMS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Mr. C. E. MORRIS.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Supply.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY. PENNARD, 6.30, Rev. NOEL JAMES.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, February 26, Rev. JOHN KELTY.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. LEONARD.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6 p.m. Mr. T. R. KETTLE.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

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MARCH 5, 1950

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JOINT MEETING OF THE L.D.P.A. AND WOMEN'S LEAGUE

SATURDAY, FEBRUARY 25th, 1950

ESSEX CHURCH, KENSINGTON

4 pm. Tea—(preceded at 2.45 p.m. by the Annual Meeting of the Women's League).

5 p.m. Address by the REV. MARGARET BARR, M.A.
Vesper Service conducted by REV. A. J. LONG.

NEWINGTON GREEN UNITARIAN CHURCH

SUNDAY, 26TH FEBRUARY, 1950, AT 11 A.M.

A CIVIC SERVICE

Preacher:

REV. MARGARET BARR, M.A.

(Khasi Hills, India)

The Worshipful the Mayor of Stoke Newington

(Alderman Miss D. M. Burt, J.P.)

together with Aldermen and Councillors will attend.

Service conducted by: J. REECE WALKER (Lay Minister)
Soloist: Miss Una Hale.

MARY DUKE'S ALMSHOUSE CHARITY

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BIRTHS

MASON.—To Joan Mary and Leonard, at the Stonegate Nursing Home, on January 30, a son, Philip.

SMITH.—On February 9, at University College Hospital, to Philip and Terry, a son, Ian Fraser.

DEATH

SQUIER.—On February 13, 1950, at Exeter, Louisa Christobel, third daughter of the late Rev. W. C. Squier and Mrs. Squier, of Stand, Manchester, aged 77.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Church Telephone F.A. 8913.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTER.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HERWOOD, Deansgate. Saturday, Feb. 18th, 1950.